

Rahmatan lil Alamin-Oriented Development Design of the Pancasila Student Profile Strengthening Project Based on the Three Educational Centers in Building Student Character

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Abstract

This study aims to develop a Three Educational Centers (TEC)-based Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project (P5RA) to strengthen the character of students in madrasas. The background is the importance of character education that is not only focused on madrasa activities, but also involves families and communities as an Islamic education ecosystem. The study used a descriptive qualitative approach through observation, interview, and documentation techniques. The results showed that P5RA planning was carried out by analyzing character needs, forming a development team, determining themes, and compiling guidelines based on Pancasila and Rahmatan lil Alamin values. The program implementation combines contextual learning with collaboration between the madrasah environment, families, and communities, so that students gain real experiences that foster responsibility, independence, and social awareness. Evaluation shows that the TEC-based P5RA model is effective in strengthening character and creating sustainable learning according to the principles of Islamic education management.

Keywords: P5RA, Character Education, Three Educational Centres

Abstrak

Penelitian ini bertujuan mengembangkan model Proyek Penguatan Profil Pelajar Pancasila dan Rahmatan lil Alamin (P5RA) berbasis Three Educational Centres (TEC) dalam memperkuat karakter peserta didik di madrasah. Latar belakangnya adalah pentingnya pendidikan karakter yang tidak hanya terfokus pada kegiatan madrasah saja, namun melibatkan keluarga dan masyarakat sebagai satu ekosistem pendidikan Islam. Penelitian menggunakan pendekatan kualitatif deskriptif melalui Teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa perencanaan P5RA dilakukan dengan menganalisis kebutuhan karakter, membentuk tim pengembang, menetapkan tema, serta menyusun panduan berbasis nilai Pancasila dan Rahmatan lil Alamin. Pelaksanaan program memadukan pembelajaran kontekstual dengan

kolaborasi lingkungan madrasah, keluarga, dan masyarakat, sehingga peserta didik memperoleh pengalaman nyata yang menumbuhkan tanggung jawab, kemandirian, dan kepedulian sosial. Evaluasi menunjukkan bahwa model P5RA berbasis TEC efektif memperkuat karakter dan menciptakan pembelajaran berkelanjutan sesuai prinsip manajemen pendidikan Islam.

Kata Kunci: P5RA, Pendidikan Karakter, Three Educational Centres.

A. Introduction

Currently, not all students in madrasahs possess life skills, the psychosocial abilities needed to adapt and survive in preparation for changes in daily life, appropriate to their age and characteristics. Islamic education plays a strategic role in shaping students' personalities and characters.¹ In today's digital era, spiritual values are often marginalized, so a holistic and sustainable revitalization of character education is needed. The Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project (P5RA) is present as a strategic government effort to instill character based on the values of Pancasila and the teachings of Islam rahmatan lil alamin, however, its implementation has not been fully optimal, because there are still inhibiting factors in the field. Various previous studies also show that its implementation is not optimal, due to the suboptimal understanding of educators, limited infrastructure, funding, and low involvement of parents and the community in the implementation of the project. P5RA is a student profile that has a mindset, attitude and behavior that reflects the universal noble values of Pancasila and upholds tolerance for the realization of national unity and world peace.²

There are several problems for teachers and schools in implementing it. P5RA not only understands the concept, but is also required to be skilled in translating these values into learning practices.³ There are constraints in terms of limitations on students, teaching staff, and infrastructure⁴. obstacles include lack of teacher training, limited resources, and difficulties in integrating⁵, and there are still educators who have not mastered co-curricular learning through P5RA.

¹Wuri Wuryandani, *Character Education in the Era of Independent Learning* (Deepublish, 2021).

²Directorate of Madrasah KSKK, "Guidelines for Developing the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile (P5 PPRA) Project." (Jakarta: Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2022).

³P. Amelia, L., Khoirunnisa, R., Putri, S. K., & Prihantini, "Problems of Implementing the P5 Project in Elementary Schools," ..*Tambusai Education Journal*, 8(1), 2024.

⁴Evi Maulidah and Wildania Unsika, "Implementation of the Pancasila Rahmatan Lil Alamin Student Profile Strengthening Project in the Context of the Independent Curriculum," *Scientific Journal of PGMI STAI Al-Amin Gersik*, 2025, 690.

⁵Chaerul Rochman et al., "Mentoring the Development of the Pancasila-Rahmatan Lil Alamin (P5RA) Student Profile Strengthening Project for Madrasah Teachers in West Java," *Kartika Wijayakusuma Community Service Journal* 6, no. 1 (2025): 429-44.

Ki Hajar Dewantara emphasized that ideal education comes from the synergy of three centers of education, namely school, family and society.⁶ Collaboration between these three educational environments is the main strategy in Islamic education management.⁷ This is in line with Bronfenbrenner's ecological concept, that human development is the result of the interaction of various interconnected environments.⁸, because in reality, if the development of human character is formed optimally, it can increase faith, because they are interconnected, as Budiman, that basically there is a very strong relationship between morals and faith (faith), because good morals show faith, bad morals show weak faith. in verse 21 of the Al-Ahzab letter:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and the Last Day and remembers Allah much.”

Pancasila Students represent Indonesian students who are always eager to learn, compete globally, and act in accordance with Pancasila values. This concept reflects the essence of sustainable education, aligned with students' natural human nature, and enhances their capacity to achieve perfection as whole individuals.

The P5RA program, however, is still focused on activities in madrasas. Family and community involvement is not yet optimal, necessitating a new development model based on TEC. This study aims to describe the planning, implementation, and evaluation of TEC-based P5RA development to strengthen student character in madrasas.

P5RA is designed to prepare students to be more useful in society. Through moderate Islamic values, its elements are civility (ta'addub), exemplary behavior (qudwah), and citizenship and nationality (muwa).ṭanah), taking the middle path (tawassuṭ), balanced (tawandzun), straight and firm (i'tidandl), equality (musandwaw), deliberation (syflyra), tolerance (taskandmuh) as well as dynamic and innovative (taṭawwur wa ibtikandr). Students are directed to produce various activities that support P5RA, through an active and innovative learning process. This context means that education focuses on academic aspects and building character and skills in line with the challenges of the times. Through this project, it is hoped that students will develop a proactive attitude in contributing to their surroundings. Education is no

⁶Ki Hajar Dewantara, *Ki Hajar Dewantara's Educational Thoughts* (Balai Pustaka, 2020).

⁷Rini Untari, *Tripusat Education: Concept and Implementation* (Prenadamedia, 2021), 76.

⁸Urie Bronfenbrenner, *The Ecology of Human Development: Revised Edition* (Harvard University Press, 2020).

longer simply the delivery of material in the classroom, but also a means to shape character and a critical and solution-oriented mindset.

This study has significant novelty compared to previous studies, although research on P5RA has been carried out by many previous researchers, including on the management of P5RA in elementary madrasas based on local wisdom.⁹, Learning Management in the Development of P5RA in MA¹⁰, Analysis of Students' Perceptions of P5RA¹¹, however, there has been no research related to developing P5RA through collaboration between madrasas, families, and communities. Research Gap This research empirically also still lacks research that develops a TEC-based P5RA implementation model in madrasas.

Based on the explanation above, P5RA by involving the community and family in school activities, will facilitate the achievement of the expected goals, as per the P5RA guidelines of the Indonesian Ministry of Religion, that this project activity involves parents and the community environment, so that students know that there are still people who see and feel the results of their learning besides teachers at the Madrasah, so that they can learn better.¹². This research is expected to contribute significantly to the development of character education theory and practice in Indonesia, through the design of the development of P5RA based on TEC in building superior character. This is important, so that the development of this P5RA is more beneficial, as the benefits of P5RA Kemenag, namely making educational units contribute to the environment and surrounding communities and are open to the community in the development of learning.¹³.

B. Literature Review

I. Philosophical and Conceptual Foundations of Rahmatan lil Alamin

The concept of Rahmatan lil Alamin originates from Islamic teachings that position human beings as moral subjects who bring benefit to all creation. This principle emphasizes compassion, justice, balance, and respect for diversity as the foundation of social life. In the educational context, Rahmatan lil Alamin is not merely

⁹Iin Wahyuni, Sabar Narimo, and Murfiah Dewi Wulandari, "Management of the Pancasila Rahmatan Lil Alamin (P5RA) Student Profile Strengthening Project in the Local Wisdom-Based Independent Curriculum at Elementary Madrasahs," *Didaktika: Journal of Education* 14, no. 1 February (2025): 1327–40.

¹⁰Nur Kharisma, Ahmad Zaki, and Pitriani Nasution, "LEARNING MANAGEMENT IN THE DEVELOPMENT OF THE PANCASILA RAHMATAN LIL'ALAMIN (P5RA) STUDENT PROFILE STRENGTHENING PROJECT AT MA SWASTA MULIA SECURAI," *Journal of Student Studies and Research*, 2025, 1205–16.

¹¹Haris Nursyah Arifin and Syarof Nursyah Ismail, "Analysis of Student Perceptions on the Implementation of the Pancasila and Rahmatan Lil Alamin Student Profile Strengthening Project (P5RA)," *Al-Riwayah: Journal of Education* 17, no. 2 (2025): 135–58.

¹²Ministry of Education, Research, and Technology of the Republic of Indonesia, *Independent Curriculum: A Guide to Implementing the Pancasila Student Profile* (Jakarta: Ministry of Education, Culture, Research, and Technology, 2022).

¹³Directorate of Madrasah KSKK, "Guidelines for Developing the Pancasila Student Profile and Rahmatan Lil Alamin Student Profile (P5 PPRA) Project."

understood as a theological doctrine but as an ethical and pedagogical paradigm. This paradigm guides the educational process toward producing individuals who possess spiritual awareness as well as social responsibility. Education oriented toward *Rahmatan lil Alamin* encourages students to actively participate in creating social harmony. Therefore, this concept is highly relevant to the goals of national education, which are grounded in humanitarian and cultural values.

The Pancasila Student Profile represents the ideal character of Indonesian learners who embody the values of Pancasila in real life. Dimensions such as faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity demonstrate that education is not solely oriented toward academic achievement. This profile places character development at the core of the educational process. When examined philosophically, the Pancasila Student Profile aligns closely with the values of *Rahmatan lil Alamin*. Both emphasize a balance between individual and social dimensions. Thus, the integration of these two concepts forms a holistic framework for character education.

The integration of *Rahmatan lil Alamin* values into the Pancasila Student Profile strengthens the ethical and spiritual dimensions of learners. Values of compassion and religious moderation become the foundation for fostering tolerance and diversity. Character education adopting this approach is not indoctrinative but reflective and dialogical. Students are encouraged to understand values critically and contextually. This process enables deeper internalization of values. Consequently, the character formed is not temporary but embedded in daily behavior.

From the perspective of educational philosophy, the *Rahmatan lil Alamin* approach aligns with religious humanism. Religious humanism views humans as dignified beings who bear moral responsibility toward others and the environment. Education is not only intended to educate intellectually but also to humanize individuals. This value corresponds with Pancasila, which upholds just and civilized humanity. The integration of these two concepts strengthens the direction of national education. This demonstrates that Indonesian character education has a strong and relevant philosophical foundation.

The concept of *Rahmatan lil Alamin* also emphasizes the importance of social justice in communal life. Education oriented toward this value encourages students to be sensitive to social inequality. Students are not only taught to understand social problems but are also trained to contribute to their solutions. The value of mutual cooperation within the Pancasila Student Profile becomes an essential instrument in this context. Mutual cooperation reflects social solidarity, which lies at the core of *Rahmatan lil Alamin*. Thus, character education is directed toward forming socially just citizens.

In the context of globalization, *Rahmatan lil Alamin* provides an ethical framework for addressing cultural and religious diversity. Students are required to possess the ability to interact peacefully with diverse groups. The Pancasila Student Profile, through the dimension of global diversity, provides space to strengthen these

competencies. The integration of these two concepts equips students with openness without losing their identity. Education becomes inclusive and dialogical rather than exclusive. This is crucial for building peace within pluralistic societies.

Character education based on Rahmatan lil Alamin also emphasizes balance between rights and obligations. Students are taught to respect the rights of others while fulfilling their social responsibilities. This value aligns with the principles of Pancasila democracy. The learning process is directed toward enabling students to make ethical decisions. This ability is essential for developing leadership with integrity. Therefore, character education produces not only good individuals but also responsible future leaders.

Conceptually, Rahmatan lil Alamin provides a transcendental dimension to character education. This dimension strengthens students' intrinsic motivation to do good. Moral actions are not driven merely by rules but by spiritual awareness. The Pancasila Student Profile provides an operational framework for implementing these values. The integration of both creates synergy between transcendental values and social praxis. This makes character education more meaningful.

This conceptual foundation also emphasizes that character education must be sustainable. Rahmatan lil Alamin values are not taught as temporary material but as a process of habituation. The Pancasila Student Profile supports this approach through project-based learning and real-life experiences. Students learn through direct interaction with their environment. This process strengthens value internalization. Consequently, character education becomes an integral part of students' lives, based on philosophical and conceptual analysis, it can be concluded that Rahmatan lil Alamin and the Pancasila Student Profile share strong value compatibility. Their integration forms a comprehensive paradigm of character education. This paradigm is relevant to the social, cultural, and global challenges faced by students. Education is not only oriented toward knowledge but also toward personality development. Therefore, this approach is worthy of being used as the foundation for designing character education in Indonesia.

2. Development Design of the Pancasila Student Profile Strengthening Project Oriented toward Rahmatan lil Alamin

The development design of the Pancasila Student Profile strengthening project oriented toward Rahmatan lil Alamin is based on a project-based learning approach. This approach positions students as active subjects in the learning process. Projects are designed to integrate character values with real-life experiences. Thus, learning is not abstract or purely theoretical. Students learn through exploration, reflection, and social action. This aligns with the Rahmatan lil Alamin principle that emphasizes tangible benefits.

In this design, project objectives are formulated based on the dimensions of the Pancasila Student Profile. Each project is directed toward fostering faith, diversity, mutual cooperation, and independence. Rahmatan lil Alamin orientation ensures that

these objectives have social impact. Students not only achieve individual competencies but also contribute to their environment. Clear objective design facilitates evaluation processes. Therefore, projects have measurable pedagogical direction.

The selection of project themes is a critical aspect of the development design. Themes must be relevant to students' life contexts and surrounding environments. *Rahmatan lil Alamin* values encourage the selection of inclusive and humanistic themes. Examples include tolerance, environmental care, and social solidarity. These themes enable students to understand real-world problems. Consequently, learning becomes contextual and meaningful.

Project activity design is structured systematically and in stages. These stages begin with problem identification, followed by action planning, implementation, and reflection. Each stage is designed to develop critical and collaborative thinking skills. *Rahmatan lil Alamin* values are integrated through ethical reflection at each stage. Students are encouraged to analyze the impact of their actions on others. This process strengthens moral and social awareness.

The role of educators in project design is that of facilitators and mentors. Educators do not dominate the process but provide strategic guidance. This approach encourages student independence and responsibility. *Rahmatan lil Alamin* values are reflected in educators' inclusive and empathetic attitudes. The relationship between educators and students becomes more dialogical. This creates a positive learning climate.

Project evaluation design focuses not only on final outcomes but also on the learning process. Assessment includes cognitive, affective, and psychomotor aspects. Character values become important indicators in evaluation. Students are assessed based on participation, cooperation, and social attitudes. This approach aligns with the goals of character education. Comprehensive evaluation provides a holistic picture of student development.

The integration of technology in project design is also an important consideration. Technology is used as a supporting tool rather than as the main objective. Students may utilize technology for research, documentation, and project presentation. *Rahmatan lil Alamin* values guide the ethical and responsible use of technology. Students are taught to use technology for the common good. This is relevant to the challenges of the digital era.

Project design must also consider the diversity of students' backgrounds. Inclusivity becomes a fundamental principle in planning. Each student is given space to contribute according to their individual potential. *Rahmatan lil Alamin* emphasizes respect for differences. Inclusive design prevents marginalization in the learning process. Thus, all students feel valued.

Collaboration with external stakeholders is part of the project development design. Stakeholders such as parents, community leaders, and social institutions may be involved. Such collaboration enriches students' learning experiences. *Rahmatan lil Alamin* values encourage community involvement in education. Students learn through

intergenerational and cross-professional interactions. This broadens their perspectives and social empathy, overall, the development design of projects oriented toward Rahmatan lil Alamin provides a comprehensive pedagogical framework. This design integrates character values, competencies, and real-life experiences. The Pancasila Student Profile serves as the primary reference for objective formulation and evaluation. This approach is relevant to the needs of 21st-century education. Therefore, this project has strong potential in shaping well-rounded student character.

3. Implementation of the Three Educational Centers–Based Design in Building Student Character

The concept of the three educational centers emphasizes the roles of family, school, and community in the educational process. All three share responsibility in shaping student character. The implementation of the Rahmatan lil Alamin–oriented Pancasila Student Profile strengthening design must involve these three centers synergistically. Education cannot be effective if it relies solely on schools. Families and communities provide real-life contexts for value internalization. Therefore, collaboration is the key to success.

The family, as the first educational center, plays a fundamental role in character formation. Basic values such as compassion, honesty, and responsibility are instilled from an early age. Rahmatan lil Alamin orientation encourages families to instill tolerance and empathy. Daily habits at home become a medium for character learning. Consistency of values between home and school strengthens internalization. Thus, the family becomes the foundation of character education.

Schools serve as formal and structured educational centers. Through curricula and project-based learning, schools develop academic and character competencies. The implementation of Rahmatan lil Alamin–oriented Pancasila projects is carried out through intracurricular and cocurricular activities. Schools provide a safe and inclusive learning environment. Values of mutual cooperation and diversity are practiced in daily activities. This makes schools laboratories of character.

Communities, as nonformal educational centers, provide authentic social experiences. Students learn to interact with diverse social groups. Rahmatan lil Alamin values encourage students to contribute positively to society. Activities such as social service and environmental projects become learning platforms. Communities serve as spaces for applying values learned in schools. Thus, learning becomes contextual and meaningful.

Synergy among family, school, and community requires effective communication. Coordination of programs and values is essential. Each educational center must understand its role and responsibility. Rahmatan lil Alamin values serve as the ethical foundation for this collaboration. Good communication prevents value conflicts. This strengthens consistency in character education.

The implementation of a three-educational-centers-based design also faces challenges. Differences in social and cultural backgrounds may influence the

educational process. Therefore, flexible and adaptive approaches are required. *Rahmatan lil Alamin* values encourage mutual understanding and respect. These challenges become opportunities to learn diversity. Thus, character education becomes a dynamic process.

The roles of educators and parents as role models are critical to successful implementation. Students learn more effectively through real examples. Values taught must be reflected in the behavior of educators and parents. *Rahmatan lil Alamin* emphasizes role modeling as an educational method. Inconsistencies between words and actions can weaken character education. Therefore, integrity is essential.

Evaluation of implementation based on the three educational centers should be conducted periodically. Evaluation includes the involvement of each center and its impact on student character. Evaluation data are used for program improvement. *Rahmatan lil Alamin* values encourage fair and constructive evaluation. This process ensures program sustainability. Thus, implementation becomes more effective.

The success of implementation is also influenced by policy support and resources. Governments and educational institutions need to provide facilities and training. *Rahmatan lil Alamin* values encourage policies oriented toward public benefit. Such support strengthens the capacity of schools and communities. Consequently, programs can operate optimally.

C. Method

The approach used is descriptive qualitative.¹⁴ Data collection techniques include observation, interviews, and document studies.¹⁵ Data analysis was conducted interactively through reduction, presentation, and drawing conclusions. Validity was maintained through triangulation of sources and methods.¹⁶ This approach allows researchers to deeply understand the context of the implementation of TEC-based P5RA in madrasas, so the research approach used in this study is a qualitative approach with a descriptive design, which aims to gain an in-depth understanding of the process and dynamics of the implementation of the Strengthening of Pancasila and *Rahmatan lil Alamin* Student Profiles (P5RA) based on Three Educational Centers (TEC) in the madrasa environment.

This research was conducted at MAN 2 Bandung City, which was selected purposively because the madrasah has implemented the P5RA program in a structured manner and involved various educational stakeholders. The research subjects included the madrasah principal, teachers, students, parents, and community representatives, each of whom was selected based on their role in the planning, implementation, and

¹⁴ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage Publications, 2020).

¹⁵ John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: SAGE, 2018).

¹⁶ Yvonna S Lincoln and Egon G Guba, *Naturalistic Inquiry: Revisited Edition* (Sage Publications, 2019).

evaluation of the P5RA program. Data collection techniques were carried out through direct observation of learning activities and project activities, in-depth interviews with key informants, and documentation studies of learning tools, activity reports, and relevant madrasah policies.

Data analysis was conducted interactively and continuously, referring to the stages of data reduction, data presentation, and conclusion drawing or verification, allowing researchers to systematically identify patterns, meanings, and relationships between data. This analysis process was carried out from the data collection stage to the end of the study to ensure the depth and accuracy of interpretation. Data validity was maintained through the application of source triangulation and method triangulation, by comparing data obtained from various informants and various data collection techniques. This methodological approach allowed researchers to comprehensively and contextually understand how the implementation of TEC-based P5RA took place in madrasas, including supporting factors, challenges, and their implications for strengthening student character.

D. Results and Discussion

I. Planning

MAN 2 Bandung City developed the P5RA program through a character needs analysis, the formation of a development team, the establishment of themes, and the development of guidelines. Each theme is designed to strengthen the six dimensions of the Pancasila Student Profile.¹⁷ Although the initial implementation focused on developing P5RA in madrasas, researchers proposed a TEC-based model involving three educational environments.¹⁸ This approach is consistent with Bronfenbrenner's (2020) ecological theory and Dewantara's (2020) principles.

According to Lickona, good character consists of knowing good things, wanting good things, and doing good things, as well as getting used to good things in the way we think and act.¹⁹ KBBI states that character can be defined as nature, disposition, or habits.²⁰ Based on the research results, it was found that P5RA planning is still focused on project activities in madrasas, strong involvement of families and communities and there is no structured development model in P5RA planning and TEC concepts, but in its implementation, MAN 2 Kota Bandung has involved parents and community roles in this project activity.

Therefore, the researcher tried to design a P5RA development model based on TEC, which places three educational environments as a collaborative and

¹⁷(Ministry of Education, Culture, Research and Technology of the Republic of Indonesia, 2021)

¹⁸Untari, *Tripusat Education: Concept and Implementation*.

¹⁹Thomas. Lickona, *Character Education: A Complete Guide to Educating Students to Be Smart and Good*, (trans. Printed (Bandung: Nusa Media.: Nusa Media., 2013).

²⁰Ministry of Education and Culture Language Center, "Big Indonesian Dictionary (KBBI)," *Ministry of Education and Culture*, 2023.

sustainable character-building ecosystem. This condition is deemed necessary for the researcher to try to design a P5RA development model based on Three Educational Centers (TEC) collaboration, which emphasizes the synergy between the three educational environments, through the roles of schools, families, and communities, as an effort to build students' character holistically. This approach is seen as strategic to expand the meaning of character education today. Through this approach, character formation in Madrasahs becomes more contextual, collaborative, and sustainable. These findings indicate that madrasahs are capable of being agents of change in building character education based on universal and spiritual values, with a design that is adaptive to the socio-cultural developments of modern society today. The developed model can be an example of good practice for other madrasahs in Indonesia in implementing P5RA, especially in fostering students' character in a sustainable manner.

2. Implementation

The Pancasila and Rahmatan Lil Alamin Student Profile Strengthening Project (P5RA) in madrasahs is carried out based on the planned guidelines. Implementation takes place every semester with themes such as *Bhinneka Tunggal Ika* (Unity in Diversity), Entrepreneurship, and Pancasila Democracy. P5RA is integrated into learning through indirect learning (indirect teaching), as well as direct learning (direct teaching), among other things, is implemented through role models, habituation, and madrasah culture, according to the characteristics of the subject matter and the needs and conditions of the students. This method of role modeling and habituation remains appropriate in today's era of technological advancement. Moral education and religious habituation are implemented firmly and unwaveringly amidst technological advancements and developments.²¹

In the theme of *Bhinneka Tunggal Ika*, each class displays various cultures in the archipelago, which are divided by province, coincidentally there are 11, meaning only 11 provinces are displayed. In the theme of entrepreneurship, students are expected to identify local economic potential to foster creativity and entrepreneurial spirit of students and open up future opportunities. This can also be a problem solving to maintain the economy by creating local products that have marketability, which is guided by the teacher of the craft subject. For example, since the characteristic area has gardens, then the food made in this entrepreneurship is made from tubers which produce products that are also made from tubers that are processed into today's favorite children's foods that sell well in the market, including cimol, bolu, crackers. Activities based on direct experience encourage students to play an active role²². The implementation involves parents and the community, both alumni and others, so that

²¹Fitri Handayani et al., "Moral Education at the Salafiyah Al-Ilyaaasyiah Islamic Boarding School, Cilengkrang, Cibiru, Bandung," *Journal of Transnational Islamic Studies* 2, no. 2 (2020): 79–84.

²² David A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Pearson Education, 2018).

indirectly, the implementation is carried out through a collaborative approach across environments (Three Educational Centres), namely between the madrasah, family, and community. Based on this, students gain real, comprehensive, and sustainable learning experiences in character formation and its usefulness.

In the implementation involving parents, among others, all activities of the Pancasila and Rahmatan lil Alamin Student Profile Strengthening (P5RA) project require help and support from parents, for example when there are various projects that require materials or energy and thoughts, parents are always involved in them. This is a form of active collaboration from parents. Likewise, the community helps in the implementation of the project activities, both from the surrounding community, alumni and government agencies. In its implementation, in one academic year, or each semester, students carry out P5RA for Class X as many as 3 to 4 profile projects with different themes, classes XI and XII as many as 2 to 3 profile projects with different themes.

The teacher, who acts as a facilitator in this project, first provides training, guidance, and logistical support to ensure the project is achieved as planned. The teacher and team, under the leadership of the madrasah principal, also involve the support and participation of parents and the community in each project activity, as a collaborative effort to ensure the project runs smoothly and optimally. This collaboration aligns with Islamic education management, which positions the madrasah principal as the driving manager.²³

Based on research from the results of interviews with the deputy head of the madrasah for student affairs, that at MAN 2 Bandung City is currently still being implemented P5RA, this is implemented because it continues and completes the program that was previously planned at the beginning of the semester, so it is already taking steps and is responsible for being implemented based on the planning that has been made previously. The theme of Pancasila Democracy has also been planned previously, therefore it is implemented, that on this theme, the project that will be implemented is about the voice of democracy. then the target is the general election (election), with the resulting product and sustainable benefits being that students are able to carry out elections, as a people's democratic party. This has been written and planned since September 22, 2025, to realize the inauguration of the OSIS.

This P5RA activity was carried out collaboratively. According to the results of the interview, collaboration was carried out, both with parents and with the community, including during the implementation of democratic votes, MAN 2 Bandung City brought in the General Elections Supervisory Agency (Bawaslu), an independent institution tasked with overseeing all stages of the implementation of the General Election and Regional Head Election (Pilkada). Bawaslu delivered talks and opened discussions and questions and answers, to answer various questions about the

²³Zubaedi, *Character Education Design: Conception and Application in Educational Institutions* (Prenadamedia Group, 2021).

Election, so that it runs honestly, fairly, transparently, and according to democratic rules, starting from preventing violations, taking action, to resolving disputes in the election process. Another collaboration with the community is the ecoprint training, which is a technique for dyeing fabric or other materials by utilizing natural pigments from plants such as leaves, flowers, stems, or roots to create unique motif patterns, which are more environmentally friendly because they minimize the use of hazardous chemicals, making it a sustainable alternative to conventional textile printing. Then there is concept training public speaking, a collaborative literacy workshop featuring alumni and students from surrounding campuses. The collaboration and active participation of alumni and students on campus as young people strengthens understanding and provides role models for students, as a generation of young people.²⁴

In general, it can be said that the implementation of the TEC-based P5RA development model design at MAN 2 Bandung City has been carried out through the effectiveness of a collaborative approach in building the character of students who are noble, tolerant, and productive, but it has not been optimally structured and has not been labeled as collaboration. The active involvement of teachers, parents, alumni, and the community forms an inclusive and sustainable character ecosystem, which can be used as a development model for other madrasas in Indonesia, both public and private, so that its additional benefits are apparent. Thus, the implementation of TEC-based P5RA is a real form of implementation of the concept education as a cultural system, namely education that lives within the social and cultural interactions of society (Tilaar, 2019). This model demonstrates that successful character education is not the result of ceremonial activities, but rather of participatory, reflective, and socio-religious value-based learning designs through active collaboration across these three educational environments.

3. Evaluation

Program evaluations were conducted by teachers through project assessments, by parents through contact books, and by the community through feedback. Results showed improvements in student discipline, responsibility, and leadership.²⁵ Success is influenced by the madrasa's commitment to maintaining synergy between the three educational environments.²⁶ This evaluation is important to carry out, as one of the effort summing up (concluding students' mastery in achieving competencies), and

²⁴Ari Pratama Putra et al., "Community-Based Education: Fostering Participatory and Practical Interfaith Tolerance through the Temanggung Bogor Case Study, Indonesia," *Indo-Islamic Journal* 15, no. 1 (2025): 186–99.

²⁵ Marvin W Berkowitz and Melinda C Bier, *What Works in Character Education* (Routledge, 2021).

²⁶Dewantara, *Ki Hajar Dewantara's Educational Thoughts*.

evaluation functions as finding out or search for, find and detect deficiencies, weaknesses and errors of students in this learning process²⁷.

Based on the findings of the research regarding the evaluation of the Pancasila and Rahmatan lil Alamin Student Profile Strengthening Project (P5RA) at MAN 2 Bandung City, it can be said to show positive and significant results in the formation of student character. Based on the research results, the evaluation was carried out continuously by involving teachers, parents, and the community through observation, activity reflection, and project-based assessment. This evaluation not only assesses students' cognitive learning outcomes, but also measures the dimensions of student attitudes and skills as a representation of the success of student character formation.

According to research findings, the implementation of a Three Educational Centers (TEC)-based design model has a significant impact on building a synergistic character education ecosystem. Through collaboration between madrasas, families, and the community, students develop character, embodying the values of discipline, responsibility, leadership, and independence.

Based on the findings of the study, students at MAN 2 Bandung City demonstrated strong character development, especially in competitive, collaborative, and visionary aspects. Character values are clearly reflected in student success in various areas of achievement, both academic and non-academic. The relationship between character and achievement shows that character strengthening through P5RA not only shapes morality, but also fosters social competence and academic independence that are the capital for future success. This is in line with Lickona's (2018) view that good character is the foundation for a person's success in life, because it contains elements of moral knowing, moral feeling, and moral action that are integrated with each other. In other words, students with strong character will be better prepared to face future challenges with a strong work ethic and a clear moral orientation.

The evaluation results show that the madrasah has successfully created a learning ecosystem that integrates the spirituality of Rahmatan lil Alamin (Rahmatan lil Alamin) with the values of Pancasila, through collaborative mechanisms between the school, family, and community. This is demonstrated by the success of students in advancing to higher education, which indirectly indicates that character values such as responsibility, discipline, and hard work have been well internalized. This supports Zubaedi's (2021) view that effective character education is education that shapes individuals with global competitiveness without losing the roots of local spiritual and cultural values.

Based on the presentation of the evaluation results, it can be concluded that the implementation of P5RA based on Three Educational Centers at MAN 2 Bandung City has succeeded in building the character of students comprehensively, sustainably, and has an impact on the academic and non-academic success of students. The design

²⁷(Basari & Handayani, 2025)

of this model has not been seen, so the researcher feels the need to add a design, because this collaboration is very important and is considered effective, which places collaboration between educational environments as the foundation for character formation, not just a complement to learning activities. The evaluation carried out in a participatory and reflective manner is evidence that true character education requires synergy, involvement, and sustainability from all parties. The researcher tries to present the design as follows:



Conclusion

In general, the conclusion indicates that the P5RA Development Model Design based on the Three Educational Centres (TEC) is capable of serving as an innovation in character education in madrasahs. This model successfully integrates spiritual, social, and intellectual approaches into a unified educational system rooted in the values of Pancasila and Rahmatan lil Alamin. The TEC-based P5RA model proves to be an effective strategy for strengthening students' character through collaboration among madrasahs, families, and the community. The integration of the three educational centres creates a holistic and sustainable Islamic educational ecosystem.

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